

# The Sayadawgyi's Admonishment given on 2-12-95

## *(1) Seeing the fruit but not the seeds is human nature*

*Nurture the saplings after growing seeds. Nurture novices and young monks from the beginning.*

In the Learning Centres and *Dhamma* Practising Centres young novices are trained, and small boys were also trained before noviciation. This is the usual practice of the farsighted *Theras* and *Mahatheras* who are the protectors of the Buddha Sasana. From the time of the Buddha's *Mahaparinibbana* the ancient Elders protected the *Sasaana* by providing the youngsters with their needs and training them with great care, watchfulness and loving attention to become good novices, and then good bhikkhus.

First and foremost, these youngsters must be well educated in the Tipitaka including the Vinaya and must be well behaved in accordance with the disciplinary rules and regulations. Thanks only to this care, well conducted and *learned Mahatheras* can be seen and honoured by us, practising the *Dhamma* from the good example of the great elders.

Therefore, whoever wishes to preserve and perpetuate the Buddha Sasana must be prepared to nourish young novices and bhikkhus with great care and sincere affection. If you want to get fruits, you must take care of the saplings. Strong roots produce stout trunks and sturdy branches with healthy fruits and leaves. One will cultivate the saplings patiently because one knows that every mature tree has to start from the tiniest seed.

*(2) There is no blame if you speak to your teachers, parents and monks with good, constructive intention.*

*If you have to say something say it openly.*

According to the Buddha's teaching there are two categories in mental states: wholesome ones and unwholesome ones. If one commits any wrong intentionally it is an unwholesome deed and vice versa. If one does wrong deeds either physically, verbally or mentally it bears fruit in the very next life or in later lives and one has to suffer or enjoy the consequences according to one's volitional action either from the time of conception or during one's lifetime. Every action gives a result in accordance with its nature. Thus if one has malevolence, ill-will or aversion towards others this volition rebounds on oneself; that is, one has to endure ill-will from others. Likewise, if one has benevolence and kindness in action, speech and thought one will enjoy the fruit of one's goodness. It is a natural result. So if someone speaks critically to one's parents, teachers, elders or monks in a creative and positive manner one will not be affected by this apparent misbehaviour because one's mental attitude is blameless since it is based on a constructive intention. It means that one has no responsibility for what some might regard as misconduct.

For this reason, the great teachers and the elderly *Theras* should be told about any faults or defects if they have any, without any concealment. Only then could they realise what is wrong or defective and so make amends accordingly. The *Shwe Hin Tha Toya Sayadawgyi* in *Nyaung Don* township, *Irrawaddy* Division, Lower Burma, used to remind his assistant *Mahathera*, saying, "*Maung Kalyana* if I have some fault in my speech, actions or attitude, do not hesitate to speak openly all about it to me. Do not be afraid and do not think it is improper to say anything to the elders. The elders cannot understand everything and if they are not reminded of the facts they cannot lead the people to the right path." Accordingly, if the assistant *Mahathera* pointed out the *Sayadawgyi*'s mistakes, then the *Sayadawgyi* immediately acknowledged his fault and said. "It is my mistake, *Maung Kalyana*; It happened this time only; it will not happen again."

Taking this story as an example you all must say to each other openly and also to me, what should be said, provided it is based on facts. Not only this, but if any doubt or question appears in your mind during your practice, you should not be reluctant to express it for fear of causing offences or being disrespectful.

### ***(3) Samghika Viharas and Individual Viharas***

It is a widely held opinion among ignorant and narrow-minded people that the *Sanghika Viharas* and other Samgha possessions are usually conducive to depravity, blame and faults. It is not true. Also some people say that an individual Bhikkhu is not allowed to stay alone in a *Samghika Vihara*, as at least four Bhikkhus are required to constitute a *Samgha*. This is also untrue. If any person, whether he is a monk or a layman or a laywoman misuses the *Vihara* by treading or leaning with an unclean body, there is a fault, no matter whether it is a *Samghika Vihara* or belonging to an individual monk. So any one who uses a *Vihara* in a disrespectful and careless manner is blameworthy and liable to undergo a bad result for his or her bad intent and misguided actions. Conversely, if anyone uses the *Vihara* in a respectful way with cleanliness and tidiness there is no blame, depravity or fault of any kind.

The proper method of using the *Samghika Vihara* and other possessions of the Samgha is extensively explained in the *Senasanakkhandhaka* and *Khuddakavatthu khandhaka* of the *Vinaya* texts. The leading *Mahatheras* and learned *Vinayadharas* (an elder who is well observant and skilful in matters of the Discipline) is given the authority to punish bad monks or to expel them from the *Vihara*.

For these reasons when a *Samghika Vihara* is offered to the *Samgha* the method prescribed in the *Vinaya* should be followed. The *Mathatheras* of ancient times have established the best systems to be used. Therefore, it should be especially noted that in matters of *Vinaya* decisions, lay persons should by no means get involved by trying to influence the *Samgha*.

Nowadays in some places, the authority to expel monks is kept by committee members or trustees, instead of giving it to the Samgha. Thus the trustees have the power to expel any monks who admonish them and will be prey to favouritism. Good monks do not like to stay in such places where people do not wish to practise and learn wholeheartedly. Our disciples in the Tisarana Vihara must not follow this wrong course of action.